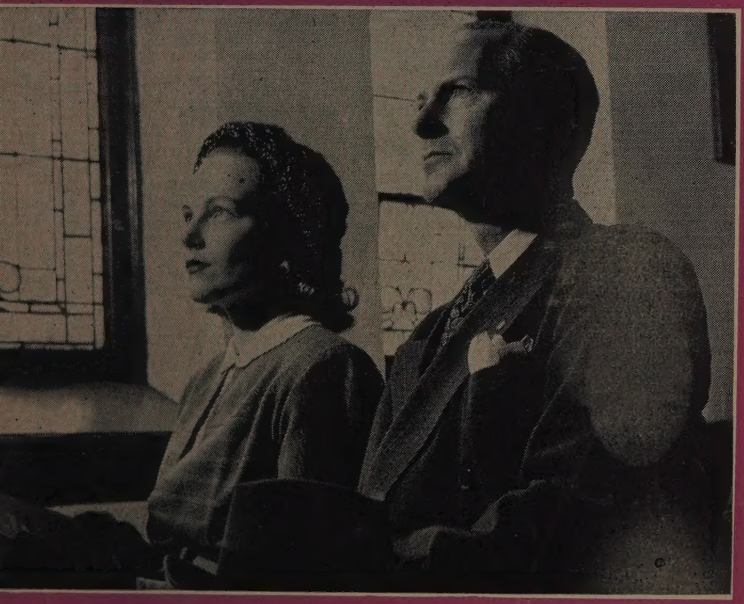
LUTHERAN MEN



Prepare to Worship (see page 14)

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BROTHERHOOD OF THE LUTHERAN CHURCH

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Contents

Knowing the Fellowship of Christ's Sufferings	page	3
Message from Headquarters	"	7
William F. Kedde	"	8
In Memoriams	"	9
News	"	10
Snapshots	"	12
Prepare to Worship	"	14
Education for Living	"	15
Boy Scouts	"	16
The Brotherhood in Action	"	17
Evangelism — in Scripture and in Practice	"	18
Books	"	20
People With Problems (topic)	"	22

LUTHERAN MEN

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Knowing the Fellowship of Christ's Sufferings

s Related
Lutheran
Vorld Action
nd Lutheran
Vorld Relief

This is the world's need

AN ARTIST painted a picture of a arlatan offering for sale in a village uare an elixir guaranteed to awaken ve in the hearts of everybody.

Young women reach eagerly for the tion. An old couple buy the pre- us liquid. A mother with a baby her arms gazes dejectedly at her ild, wondering if the mysterious xir can help her in her misery. A ndering minstrel leans his hands on his staff and, too poor to buy e costly mixture, recalls happier ys of long ago.

The charlatan stands at the foot of e village cross. Above him the arms the cross stretch out, a symbol of divine love which alone can bring people love, joy and peace. But nobody is interested in the cross. The charlatan has become the hope of the crowd.

The title of that picture is "The Elixir of Love."

Many, many years ago there was a cross on a hill outside a city, and at the top of the cross was this title: Jesus of Nazareth, King of the Jews. All sorts and conditions of people bracing themselves against the black wind, passed the cross on their way to the festivities in the city. Some stopped to rebuke the crucified one for not saving himself, because he had

claimed to be the Son of God. Others merely shook their heads and passed by.

A title for that picture can be taken from Lamentations 1:12—"Is it nothing to you, all ye that pass by?"

It is taken for granted that a Christian does not pass by the cross. He does not seek the world's charlatans in his pursuit of love, joy and peace. Christ on the cross is the only "elixir of love" worthy of his trust and confidence.

That is why, in this Lenten season, followers of Christ wish, with St. Paul, to "know . . . the fellowship of his (Christ's) sufferings" (Philippians 3:10).

WE CAN know Christ's sufferings by becoming acquainted with certain facts of history—notably, that Christ "suffered under Pontius Pilate." During Lent we seek to know those sufferings better; we study about the cross and its meaning. We know that Jesus underwent torture both of body and spirit, and we sympathize with him.

However, thus far we are only spectators of Christ's sufferings. A spectator of another's sufferings does not necessarily himself suffer, especially if he does nothing more than go to church, sit in a pew, listen to music and a sermon, and sing about the sufferings of another person.

The sufferings of people in other parts of the world, as a result of the present war in Korea and the previous World War, have often been vividly brought to our attention. Though we sympathize with the sufferings of the victims of war, we necessarily do not suffer.

St. Paul spoke about knowing the "fellowship" of Christ's sufferings. That word *fellowship* is the key to our understanding of what Paul meant. He meant more than a mere intellectual acquaintance with the facts of Christ's sufferings.

When your friend is ill, you cannot actually share his suffering. He does his own suffering. You can sympathize, or suffer with, but actually you are only a sorrowful spectator of your friend's suffering. You may feel sad, your heart may be torn apart, but your friend bears his own pain and feels it alone. Whatever pain you feel is your own.

Similarly, when you go to church and sing about the cross, you do not actually suffer.

Throughout the centuries, Christians have realized how inadequately they are able to know Christ's sufferings, especially when nothing happens to them to cause them to suffer for their faith. So they have made Lent a time of fasting and self-denial, as though that would impose a certain measure of suffering upon them.

But even that — the mortification of the flesh, or the life of the ascetic — is not what St. Paul meant by knowing the fellowship of Christ's sufferings.

THE ANSWER is this: We can know the fellowship of Christ's sufferings by bearing the burdens of our fellowmen who are in dire need, or by suffering for our faith at the hands of

unbelievers.

Those who turn their backs upon the world's sufferings and the burdens of others, are really turning their backs upon the fellowship of Christ's sufferings. Christ bore the world's burden. We can have fellowship with Christ's sufferings by bearing the burdens of others.

A certain non-Christian people, years ago, used to have a saying, "It's not on my body," meaning that anything which did not involve them personally was none of their business.

It was not uncommon for a parent to drown an unwanted child in the river while a fellow human being stood by without trying to interfere. The by-stander believed it was not on his body. He would not have to answer for it. He would not be involved in guilt.

How easily we can think like that. Do we suppose that what happens to others is none of our business? Is the rest of the world none of our business? Do we want to worship Christ in peace and ignore the world's needs?

Woe to us if Christ had said that the burden of sinful humanity was not on his body! That the sufferings of mankind were on his body is indicated by the fact that on the cross his body was bruised for our sakes.

Though we certainly cannot carry the burden of others as Christ did, we are supposed to do precisely what we can to share the burdens of others. "Bear ye one another's burdens and so fulfil the law of Christ (Galatians 6:2)." And Jesus said, "If anyone wishes to come after me, let him deny himself, take up his cross daily, and follow after me."

CHRISTIANS indeed have entered into the fellowship of Christ's sufferings by bearing the burdens of others. Whoever serves the Lord, supports the church, supports Lutheran World Action and Lutheran World Relief, is helping to assume responsibility for those who need physical and spiritual aid. Christians realize that it is on their bodies, that they stand guilty unless they do what they can to bear the burdens of others.

That is undoubtedly what St. Paul meant by saying that he wanted to share the fellowship of Christ's sufferings. As Christ suffered for us, so Paul was willing to give his life for Christ and for others, thus suffering too.

One commentator, writing about Philippians 3:10, calls it "that mysticism which is so truly a part of Paul's complex religious life. Religion to him is so completely a union with Christ that Christ's experiences become his own. He shares them — a daring thought!"

But what Paul said and meant is not daring, and it is not necessarily mysticism. Paul was not suggesting that it would be necessary to go into a mystical trance to share the fellowship of Christ's sufferings. He did not believe that he was suffering the identical suffering of Christ all over again. Christ and Paul each suffered, but each in his own way. The only thing Christ and Paul had in common

was the "fellowship" of suffering. They were both sufferers — fellow sufferers.

Jesus "suffered under Pontius Pilate." Paul suffered under different circumstances. Said he: "Five times I have received at the hands of the Jews the forty lashes less one." He was beaten with rods. He was stoned. He was in danger from robbers, from the waters, from false brethren; in toil and hardship, "through many a sleepless night, in hunger and thirst, often without food, in cold and exposure." That is not mysticism.

He also suffered spiritually. The burden of the churches was upon his heart. He suffered ridicule, persecution, and martyrdom for his faith. "I am content," said he, "with weakness, insults, hardships, persecutions and calamities . . ." He suffered "the loss of all things."

F. W. Dillistone wrote: "He felt for his converts, he suffered with them, he feared for them, he was indignant on their behalf, he hoped for them, he endured for them. No outward afflictions troubled him in the way that the trials and temptations of his converts did. He filled up that which remained of the sufferings of Christ in his flesh for the sake of the Body, that is to say the Church (Col. 1:24). If any follower of Christ knew the costliness of caring, it was Paul."

That is not mysticism. Paul knew the fellowship of Christ's sufferings because he was a sufferer like Christ. Because he suffered for others.

THE QUESTIONS we should ask ourselves during Lent are these: Are we going to pass by the cross? Are we merely going to contemplate the sufferings of Christ? Or are we going to bear the burdens of others that we also suffer in so doing? Are we going to know the fellowship of Christ's sufferings?

Successful completion of its 1952 Lutheran World Action campaign to raise $2,900,000 for emergency activities at home and abroad was announced by the National Lutheran Council at its 35th annual meeting in Atlantic City in February. It was also announced that enough used clothing to dress one and one-half million needy people abroad was gathered last year by Lutheran World Relief — the best response the agency has ever had to its appeals for clothing.

But more will have to be done this year. The need is still great. Lutheran World Action and Lutheran World Relief will again make their appeals this year. We must be ready again to give, again to share the fellowship of Christ's sufferings. Will we respond — even to the point of suffering?

●

Cold Feet

A minister advertised for a handy man, and the next morning a neat young man rang the bell.

"Can you start the fire and have breakfast ready by seven o'clock?" asked the minister.

The young man thought he could.

"Can you polish the silver, wash the dishes and keep the house and grounds neat and tidy?" was the next question.

"Look, pastor," protested the young man, "I came here to see about getting married, but if it's going to be anything like that, you can count me out right now!"

Message from Headquarters

by EARLE W. BADER

Service Projects for Brotherhoods

Service Projects for Congregational Brotherhoods

THE LIST of special projects in which the members of the Brotherhood engage for their local churches runs the entire gamut from audio-visual equipment to improving the church cemetery and the cultivation of "God's Acres" for Lutheran World Relief.

The following congregational service projects are typical of the wide variety of work which our Brotherhoods rendered to their churches last year:

1. Enlist boys and girls for the catechetical classes.
2. Enroll adults for the pastor's catechetical class.
3. Conduct annual every-member visitation.
4. Sponsoring of a Boy Scout troop and paying for the attendance of the scoutmaster and troop at a summer camp.
5. Assisting the pastor in visiting sick and aged members of the congregation and providing free transportation to church services and Sunday school.
6. We have stressed the importance of having every congregation represented by a lay delegate at their synod and conference conventions.
7. Brotherhood members serve on permanent congregational, evangelism and stewardship committees.
8. Brotherhood members conducted the annual pre-Lenten visits.
9. Brotherhood members served as officers and teachers in the Sunday school and as members of the church choir.
10. The fostering of Christian fellowship within the congregation is one of the important functions of the Brotherhood.

Among the general service activities which have been reported by our Brotherhoods are the following:

Purchased audio-visual equipment for church and Sunday school.

Purchased new heating equipment for church and parsonage.

Purchased piano for Sunday school.

Assisted needy families at Thanksgiving and throughout the year.

Purchased mimeographing equipment.

Promoted church building fund.

Landscaped and redecorated church property.

Purchased new church pews.

Purchased new stoles for the pastor.

Purchased church hymnals and devotional books for the church members.

Purchased building lots for new church and for additions to church property.

Planted and harvested "God's Acres" for Lutheran World Relief.

Helped to beautify church cemetery.

Provided new equipment and additional Sunday school facilities.

Erected outdoor church bulletin board.

Conducted Lutheran World Relief clothing drive.

Conducted church canvass to put *The Lutheran* in every home.

Remodeled church kitchen with new equipment.

Drilled a new well for water for church purposes.

Purchased a wheel chair for an invalid of their congregation.

Sponsored an annual festival of religious music.

Provided their congregation with a paved parking lot.

Assisted in the financial support of a seminary student.

Sponsored a preaching-teaching mission in their congregation.

Paid the full tuition fees for two college students.

Conducted a community canvass to discover unchurched families.

Presented engraved Bibles to members of the confirmation class.

Sponsored the annual father and son banquet.

Conducted the church services during their pastor's vacation.

Purchased a Christian and United States flag for their church.

Installed drinking fountains in the church social room.

Installed attractive markers on highway to direct tourists to their church.

Purchased a new auto as a gift for their pastor.

Sponsored a community Reformation service.

Helped to harvest crops of invalid farmer.

Paid hospital expenses for a sick child.

Purchased new gowns for church choir.

Helped to rebuild home and barn destroyed by fire.

Purchased new pulpit Bible.

* * *

William Frederick Kedde

William F. Kedde, member of the ULCA Brotherhood Executive Committee, died suddenly at his home, 2205 Fowler Avenue, Omaha 11, Nebraska, on Saturday, January 10, 1953.

Born in Deventer, Holland, on August 24, 1880, Mr. Kedde was recuperating from an attack of virus pneumonia when he suffered a heart attack and passed away a short time later.

Mr. Kedde came to America in 1903 with the fiancee of his half-brother, the Rev. Martinis Koolen, D.D., who was serving a Lutheran congregation in Hartford, South Dakota. Intending to return to Holland after completing his mission, Mr. Kedde secured temporary employment on a farm in South Dakota. During the course of his work on the farm, he met the daughter of the farmer, Miss Johanna M. Kluck, who became his bride on December 21,

(*continued on page* 30)

In Memoriams

by PHARES G. BEER

At this time of the year we look forward to our August "In Memoriam" issue of *Lutheran Men*. We surely have some dear friends who have gone to eternity whom we would like to memorialize with a beautiful citation.

Robert Ingersoll, the noted lecturer and agnostic, at one time asked Henry Ward Beecher to write a suitable epitaph for him. Beecher took a slip of paper, wrote something quickly on it, and passed it to Ingersoll. It read, "Robert Burns."

While this citation would be inappropriate for our Christian friends, we surely desire to honor them with a beautiful epitaph. Now is the time to send in "In Memoriam" memberships for the August issue. All pictures and data for the persons memorialized shall be sent directly to The United Lutheran Church in America Brotherhood Headquarters, Market and New Streets, Bethlehm, Pa., not later than June 1, to appear in the August issue.

The pictures of the persons memorialized will be published with the dates of their death, their age and the names of the person and group through whom they are memorialized. For a satisfactory reproduction clear photographs with a glossy finish should be submitted. Halftone cuts can never be used. It is impossible to return the photographs. One copy of the August issue of *Lutheran Men* will be sent to the donor for each person memorialized in the issue.

The donor will also receive an Honorary Life Membership certificate, card, button or pin and his or her name will be placed on the Honorary Life Membership roll. If the donor is an organization the members may choose *one* of their group to become the recipient. This does not apply to those who make transfers, for in these cases someone has already received the Honorary Life Membership certificates and insignia.

We were recently asked whether the same person might be memorialized by more than one person or organization. Yes, the same person may be memorialized by any number of persons or groups. Persons who have never been Brotherhood members, women and children, may also be memorialized. Persons who died years ago may be memorialized.

Below is the list, by synods, of all the In Memoriam Members received:

Central Pennsylvania Synod

Arthur E. Adams, Phillipsburg, Pa.
John C. Falk, Harrisburg, Pa.

New York Synod

Frederick H. Knubel, D.D., LL.D., S.T.D., Litt.D., L.H.D., New Ro-

chelle, N. Y.
Peter N. Wohlsen, Lancaster, Pa.

North Carolina Synod

James J. Fisher, Salisbury, N. C.
Webb C. Howell, Cherryville, N. C.
George M. Beaver, Kannapolis, N. C.
David A. Rudisill, Cherryville, N. C.

Maryland Synod

Horatio T. Wentz, Manchester, Md.

Pennsylvania Ministerium

Floyd L. Eichner, D.D., Philadelphia, Pa.
Raymond J. Fry, Bethlehem, Pa.

South Carolina Synod

John T. Sox, Columbia, S. C.

NEWS

A Brotherhood "First" — 100 Per Cent Life Members

St. Matthews, Salisbury, N. C., has the distinction of being the first local Brotherhood in the ULCA with 100 per cent life members. This was accomplished largely by the efforts of Mrs. W. Lee Kluttz, pictured above with the group. The first membership was presented Easter Sunday, 1952, and the 25 members were all enrolled as life members by Thanksgiving of 1952.

Reading from left to right—

First row: Robert Hoffner, Lincoln Morgan, C. F. Connor, Jr., Mrs. W. Lee Kluttz, Robert Stoner, Leo Goodman, Clarence Trexler.

Second row: Roscoe Basinger, Arthur Morgan, Lee Morgan, Clifford File, Donald Holshouser, Rev. R. F. Ludwig, E. W. Cross.

Third row: Murray Cranford, Richard Morgan, John Morgan, W. Lee Kluttz, Forrest Stoner, Tobias File, Emanuel Huffman.

Absent when picture was made: Harvey Boggs, Theo. F. Surratt, Lee Misenheimer, Delmer Misenheimer.

We are indebted to Carl Cross, Route 3, Salisbury, director of the North Carolina Honorary Life Membership Committee, for supplying this photo and write-up.

Maryland Brotherhood

The Western District Lutheran Brotherhood of the Maryland Synod held its mid-winter rally in Zion Lutheran Church, Williamsport, Md., Monday, Jan. 12.

Devotions were conducted by Harry A. O'Brien. A brief business meeting was presided over by President Donald C. Haynes. A constitutional amendment, to add a pastoral advisor to the officers, was passed.

The following officers were elected to serve this year: President Harry A. O'Brien, St. Mark's, Hagerstown; Vice President Carol Stouffer, St. Paul's, Funkstown; Secretary C. Miller Petre, St. Mark's, Hagerstown; Treasurer L. Beard Miller, Zion, Williamsport; Pastoral Advisor Dr. L. Boyd Hamm, St. John's, Hagerstown.

President Haynes gave a report of activities for the past year, stating that Brotherhoods had been organized at Zion, Williamsport, St. John's, Hagerstown, and Salem, Marion, Pa. Also, visits were made in other congregations to encourage organization of Brotherhoods.

President Frederick J. Sendelbach, of the Maryland Synod Brotherhood, presented the charter to the recently organized Zion Brotherhood, Williamsport, giving some timely remarks.

Pastor W. C. Huddle of the host church presented Merwyn C. Fuss, president of the ULCA Brotherhood, who gave a very interesting account of his duties as president and challenged us to go forward in our respective Brotherhoods. A men's chorus from Trinity Church in Taneytown came with Mr. Fuss to Williamsport and rendered several impressive numbers.

Pastor Edward P. Heinze, of St. Mark's, Hagerstown, installed the newly elected officers.

—C. Miller Petre

German Layman Speaks

Gustav A. Gedat, of Germany, spoke about the church in his homeland at the luncheon meeting of the Lutheran Laymen's Fellowship in Luther Place Parish Hall, Washington, D. C., on Feb. 5. Mr. Gedat is a foremost Lutheran Layman, and is sponsor of the International Lutheran Boys' Movement with thirty affiliated groups in various parts of Europe. A teacher and lecturer, he is also a writer of several books.

The annual meeting and dinner of the Lutheran Laymen's Fellowship on March 5 will feature as speaker Dr. Robert T. Taylor, executive secretary of the American Bible Society, New York.

Philadelphia Ladies' Night

Over 500 ladies and Brotherhood members attended the 10th Annual Ladies' Night of the Lutheran Brotherhoods of the Philadelphia Conference on Feb. 4, enjoying a turkey dinner and an evening of fellowship. Guests for the occasion were Dr. and Mrs. Emil E. Fischer, the Rev. and Mrs. Frederick Hasskarl, the Rev. and Mrs. Warren C. Johnson, the Rev. and Mrs. Floyd A. Paules, Mr. and Mrs. Merwyn C. Fuss, Mr. and Mrs. Earl W. Bader, Mr. and Mrs. John Walters, Mr. and Mrs. Herbert I. Punchard.

National Lutheran Council Officers

Newly elected officers of the National Lutheran Council are shown here following balloting at the 35th Annual Meeting of the NLC at Atlantic City, N. J. Seated are Dr. Oscar A. Benson (left) of Minneapolis, Minn., new NLC president; and Dr. Rees Edgar Tulloss of Springfield, Ohio, re-elected as secretary for the third successive year. Standing, left to right, are Fred C. Eggerstedt of New York, N. Y., re-elected as NLC treasurer for the second time; Dr. Paul C. Empie of New York, NLC executive director; and Dr. Henry F. Schuh of Columbus, Ohio, named as new vice-president of the Council.

Snapshots

DR. FRANKLIN CLARK FRY, president of the ULCA, has been awarded the Grand Cross of the Order of Merit by the German Federal Republic in recognition of the prominent part he has taken in church relief efforts in Germany..

BANNED FROM the country for 139 years, Jesuits are again permitted to enter and to work in Norway, it was announced recently in Oslo by the government. The Jesuits are members of the Roman Catholic order known officially as the Society of Jesus.

THE LUTHERAN CHURCHES of Germany raised 75,000 German Marks or nearly $18,000 in 1952 for the Lutheran World Federation.

MUHLENBERG COLLEGE has entered into another combined program designed to provide additional opportunities to liberal arts students. Muhlenberg and Duke Universiy have revealed a combined forestry training program which will include a three-year coordinated study program in

e basic arts and sciences at Muhlenrg and a two-year course in specialed training at the Duke School of orestry. Both the bachelor's degree nd the Master of Forestry degree lay be earned during the five-year eriod. The program is similar to e five-year engineering plan which uhlenberg operates in conjunction ith Columbia University.

HIGHLIGHTS from the 35th annual eeting of the National Lutheran ouncil in Atlantic City, N. J., in ebruary:

There is a general upswing of inrest in religion among American ollege students, who are going to urch in numbers seldom equalled uring the post-war boom enrollment eriod. The reasons: Pessimism prepitated by the failure of any light break upon the international scene, id in part to the use of more effecve techniques by local student servce staffs.

Nearly $11,000,000 has been spent er the past 13 years to preserve and aintain Protestant mission fields hich have been cut off from the suport of their parent societies in Euope and Scandinavia since the benning of World War II.

People behind the Iron Curtain are ffering a spiritual anguish which an hardly be understood by Amerians, who have only known freedom. here is but one consolation as we ce this picture of tragedies and deslations — the proven fact that God's rm cannot be foreshortened by any olitical system or by inhuman tyranies.

A new and distinctive segment of world Lutheranism is emerging as the result of a resurgent Lutheran interest in predominantly Roman Catholic Latin American countries. It will include a colorful mixture of races and nations, ranging from the Bolivian Indian to the Baltic displaced person, from the old German settlers to Norwegian seamen, but it will have Luther's Catechism and the battle hymn of the Reformation, "A Mighty Fortress," as its common denominator.

The lack of facilities for infirm and handicapped aged people in the United States was termed "appalling." Many Lutheran homes for aged are still preoccupied with agency mechanics and procedures rather than with the needs of individual persons.

The Council was urged to cooperate with other agencies in achieving better conditions for migration and resettlement all over the world, and to continue services to refugees resettled in the United States.

Churches cooperaing with the NLC were called upon to provide their share of candidates for the military chaplaincy to help meet the lack of chaplains which has been very urgent for some time but is becoming increasingly acute with each passing month.

Less than half of nearly 10,000 congregations of the eight church bodies affiliated with the NLC are keeping in touch with their members in the armed forces.

Prepare to Worship

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim . . . and one cried unto another, and said, "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory."—Isaiah 6:1.

It is probable that Isaiah went to the temple every day, but he saw this magnificent vision only once in his lifetime. What if he had not gone to the temple that day?

If ever we are tempted not to go to church, we should remember Isaiah's experience. That might be the day when we, too, would see the vision. We cannot tell when these special insights, these infloodings of the power, the presence and the glory of God may come. But if we seek earnestly and are faithful in following the best we know, they do come in varying degrees of vividness and splendor.

We never know when the vision of the glory and majesty of the Lord may burst upon us with a clearness that will change our whole lives, lift them up and make them gloriously beautiful.

The great reason why going to church is not a more glorious, satisfying experience for us is that we do not prepare sufficiently for it. The ancient Jews had an excellent custom of beginning their Sabbath worship at sundown the night before. If we would spend Saturday evening in quiet meditation and in reading the Scriptures and devotional literature we would find our Sunday worship greatly enriched and full of meaning.

On the other hand, look at the way most of us approach our Sunday worship. Because we can sleep late Sunday morning, we usually stay up late Saturday evening, often viewing unworthy and degrading motion pictures or television. Having kept late hours the night before, we arise unusually fatigued on Sunday morning and go about our morning work somewhat dispirited and heavy. After a last minute rush, we arrive in church perhaps a minute or two late and still panting from the effort.

We do not thus lightly treat other events which we regard as important. We spend much time preparing for family gatherings, holiday festivities, weddings and other events in which we are interested. But oh! how we neglect the most important possibility of our lives — meeting with God and learning to recognize his voice, to understand, to trust and to love him.

Let us try beginning our Sunday worship after dinner Saturday evening. With singleness of mind and heart, let us devote the next twenty-four hours to the study of sacred literature, to the perusal of the writings of the men and women who have known God best, and to eager and expectant worship and in an effort to find God ourselves. If we would do this we would be astonished at the new meaning and zest which would fill our lives.

— from *Christian Economics*

Education for Living

by EARL S. RUDISILL

Steps in Problem-Solving

EVERY ONE has occasional problems to face. They are of varying degrees of seriousness. If we do not deal with them intelligently they may do us a great deal of harm. Each one we handle successfully adds to our equipment for solving the problems of the future.

There are five major steps in resolving the difficulties which beset us. This is no magic formula, for these steps have to be used skillfully, with variations, and in line with the needs. They are not all of equal importance in all problems — one or more will be found more meaningful than the others in practically every issue we face.

The Five Steps

1. *A felt difficulty.* Unless one sees or feels the problem, there is no issue. Of course, there are sometimes issues of which we are unaware, but we cannot deal with them until we are aware of them. In recent weeks people have presented me these problems: "I don't love my husband any longer." "My husband is dating other women." "My son is in love with a Catholic." "My wife and children are always criticizing me." These issues are not make-believe — they are harassing worries. The individual is aware of them and wants a solution.

2. *Sizing it up and getting to understand it.* What are the factors in any situation which are making trouble? Are the causes external or are they in the person who is complaining? Why doesn't the lady love her husband any longer — after three years of very happy married life? What has caused this husband to go out with other women? Why is this father getting so much criticism at home? To understand and define the problem is always important — it is the diagnosis. Until this factor is figured out no one knows exactly what the problem is. The difficulty is not always what people think it is.

3. *Suggestions as to possible solution.* A number of solutions may suggest themselves, but it will be found that not all are equally good. Maybe none of them is good enough; others will then have to be found. Each one has to be studied as to its adequacy, and most of them will be rejected. But a cure must be found.

4. *Reasoning out what results each will yield.* What will happen if the wife leaves her philandering husband? What if the mother breaks with her son who is in love with a

Catholic? Alternatives have to be explored thoroughly, so that one does not make a move which is definitely false. In some cases there may be no satisfactory solution, and one will have to make some kind of compromise.

5. *Further observation and experiment.* Even when a certain method seems to promise a solution, it needs to be tested out by careful observation and experimentation. It has to be verified lest one walk into trouble or reach a false conclusion. Hasty conclusions and unwarranted action can create new problems as serious as the original or worse. Caution offers rich rewards.

Boy Scouts

by GEORGE A. EICHLER

The Institutional Representative

IN SCOUTING the Institutional Representative is very important. Here is his job as defined by the Boy Scouts of America:

As the Head of Scouting in My Institution

—See that all of my people are informed and cooperate in making the fullest possible use of Cub Scouting and Exploring.

—Secure the appointment of competent unit committees and coordinate and guide their work.

—Integrate the scouting program with the program of my institution.

—See that my institution receives regular scouting reports.

—Cooperate with district committee in conducting the annual charter review and charter presentation for our scouting units.

—Where there is more than one unit, serve as chairman of the Scouting Group Committee.

—Cooperate with commissioner assigned by the council to serve my institution.

As a Working Member of My District Committee

—Participate in district committee meetings and take an active part in the work of the committee.

—Promote mutual understanding and cooperation between my institution and the district committee.

—Bring to the committee the needs and desires, and the problems and successes of scouting in my institution.

—Help to carry out the program that is mutually agreed to be the best for all units in the district.

—Help to offer scouting to other institutions and through them to all boys.

—Bring back the full benefit of the work of the district committee to my institution and units.

As a Member of My Local Council

—Represent my institution at all ocal council meetings and vote on program, policies and officers.

—Interpret council policies and program to my institution.

Brotherhood in Action

by CHARLES F. BROBST

Does Your Light Shine?

THE PROTESTANT parsonage and ay activity in the church are taken or granted today. It was not always o. It came as a gift from the Refor- nation.

In the medieval church the follow- rs of Christ were inclined to retreat rom the world. Seclusion was con- idered the highest Christian ideal. he objective was to attain holiness y constant religious devotion. This stablished a gulf between religion nd the affairs of the world. It kept ne power of the Gospel from contact- ng everyday life.

The priest was expected to refrain rom establishing a family. To marry eant that he had to dilute his de- otion with worldly affairs. The di- ine institution of marriage was stig- natized by the compulsory celibacy of riests. Celibacy cast a reproach up- n the dearest domestic relations of atherhood, motherhood and child- ood. Marriage was an inferior con- ition of sanctity.

The Protestant movement sup- lanted this type of religion and re- stated what was more in harmony ith our Lord's teachings. To be "the salt of the earth" and "the light of the world" a Christian must be in the world but not of the world. The Gospel in men must be a renovating and purifying influence among men. It calls for contact with the world.

Luther didn't believe that the as- cetic and celibate life was holier than a life lived as an example among men. A candle is not hidden under a bushel but set in a candlestick to give light. Likewise, the Christian influence is to be a leaven in the home, at work, everywhere. The clergy and laity alike share this re- sponsibility.

Think of the influence that has come from the Protestant parsonage. Senators, judges, lawyers, statesmen, physicians, surgeons, merchants, min- isters; men useful in every walk of life were born and reared in it. What hospitality, what cheer and comfort, what example of Christian homelife is found therein.

The Reformation opened the mon- asteries so that monks and nuns might found homes and engage in useful labor. Their Christian piety and participation in church and com-

munity life produced a more moral and righteous people.

The need for the Gospel's influence is no less today than it was in the 16th century. It must be made effective by Christians. Too many still hide their faith, their convictions, their example behind the monastic walls of their own making, only to rob the world of great good they might do. American life needs the light inherent in Christian believers. This calls for Christian activity by the men of the church.

Evangelism — in Scripture and in Practice

by CLIFTON M. WEIHE

WITHOUT evangelism, a church has no reason for existing. One could even put it "without evangelism, there is no church." The Word and Sacraments exist primarily for evangelical ends, bringing the Good News to men that they may be won, nurtured, and that they may enjoy fellowship and service wih God's people.

To be a Christian means to take seriously the commands of Jesus, "Go ye and teach all nations" and "You shall be my witnesses." It means to follow in the steps of Andrew who brought Peter to Jesus, and in the steps of those seventy whom Jesus sent forth two by two.

To win for Jesus' church is not a mere humanitarian activity motivated by a feeling of sorrow for those outside the church. "Feeling sorry" can never compel us to do it, but the love of Christ can move us to do it. That love alone can compel a man to witness to his Lord. He will do it informally in his family life, at work, and in his community. But he will also more formally, through the channels of congregational life, be a part of the witnessing impact of the congregation.

In the early church it was the usual thing for laymen to witness publicly to their faith, in Caesar's household as well as in the arena. Then there was no paid ministry through whom the parishioners could witness vicariously!

The Middle Ages did not lack Christian witnesses. But it was a host of lay monks and sisters, in teaching and service, who kept the Gospel before the people.

Somehow, however, after Luther rediscovered the New Testament teaching of "the priesthood of believers," that doctrine was understood too often only in the light of its privileges. The throwback to scholasticism after Luther, the state-church system, the ignorance of the serf-like masses —all these played their part in militating against the doctrine.

Later there were surges of lay evangelism, such as Methodism in England and lay preaching in Scandinavia.

America, with its separate churches and freedom of speech and education, provided the great opportunity for the lay witness. The frontiers in America saw a great deal of lay evangelism. Sometimes the church and the ministry suffered because of the work of lay evangelists. But much good was also done. Though crude, lay witnessing was the only way religion came to many a pioneer.

With few exceptions, that was not the case in the Lutheran Church. There was some lay preaching. Because there were not enough ordained men, Lutherans joined other groups — even sects — or became nothing as far as church membership was concerned. In organized congregations, state-church ideas were transplanted in America, and aggressive witnessing was done chiefly by the pastor, and paid for, scantily, by the laity. The mandate from the Master to do evangelism was not a dominant note in traditional Lutheran church life.

For ten years The United Lutheran Church in America has actively promoted organized lay evangelism along orderly lines of practice and doctrine. A number of exceptional congregations had been blazing those trails for years, but it was still standard practice to leave it all to the pastor—after all, he's paid to do it, isn't he?

Through 1949-50 all National Lutheran Council churches brought a coordinated program of visitation evangelism to their 10,000 congregations. That, incidentally, was the first time that a congregational-level program had been worked together at the home bases. Today the Lutheran Evangelism Council continues to be a consultative body to share materials and ideas, and to cooperate wherever possible in area programs.

One such program was the Lutheran Evangelism Conference held in Minneapolis at the end of January, 1952. There thousands of laymen and pastors met for several days to pray, study, hear about and discuss evangelism in our Lutheran churches.

The latent power of the Gospel that we cherish in our church is bursting forth. Our portion of "the priesthood of believers" is being aroused. How is it in your congregation? Your Brotherhood? Among all your men?

Is the love of Christ reflected in a congregational program that goes all-out, all year in winning men for Christ? Just another organization, or the Body of Christ at work?

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Africans on Safari. By Leslie C. Sayre. Friendship Press. Paper $1.25. Cloth $2.50.

"I won't decay," growled Philip Camborne to himself. "I will give myself to some new adventure."

Two months later Camborne, a retired minister, was in Africa to visit his two sons. There he found a new kind of adventure—a safari of Christian Africans eagerly searching for new and different life as shown them in the Word of God.

Four biographies show the transition from primitive life to modern, cultural civilization; from sorcery, witchcraft and tribal cults to Christianity. Those men and women present a challenge to Christians all over the world, who will discover that Africa is not a world all to itself.

This unusual story provides a better understanding of the fears and superstitions of the African; of the infringement of human rights; of sin, misunderstanding and hatred; of how, through Christianity, we are better able to know what we mean when we say that all men are created equal.

—Dorothy M. Lewis

Human Crisis in the Kingdom of Coal. By Richard C. Smith. Friendship Press. Illustrated. 113 pages. $2.

Mixed and troubled are the emotions of one who reads this book and ponders its message. Truly there is a "human crisis" depicted in the lives of these people. And as one reads on and on this crisis seems almost incredible.

Laid bare are the problems of the mine cave-ins, the gas explosions, the strikes, the hunger, the broken homes, the tavern brawls, and the empty churches.

But a new day dawns as the crisis is alleviated through the magnificent work of the "industrial chaplain," as he is termed. Into this new day comes the consumers' co-op, the homesteads, the town meeting place, and an understanding mine-town man of God.

Here is realism that must be read to be believed.

—Luther K. Mohr,
W. Hazleton, Pa.

The Iranian. By Elizabeth Patton Moss. Muhlenberg Press. $3. 263 pages.

The Iranian, winning manuscript in the $5,000 Rung Award Contest, is a first novel by Mrs. Moss, former missionary to Iran.

The book tells of the change in the cruel, proud, rugged, tribal life of the people in northeast Iran when the son of the dead chieftain returns to rule.

Into his life the teachings of the *injil* (the Gospel) were slowly taking root. This Gospel had been purchased by him from a missionary he met when he was returning home to assume tribal leadership. His Christian influence eventually spread to better the tribal life and win him the love of a beautiful Persian girl.

This is a fascinating, exciting reading of tribal life in Iran.

—Jean Mohr
W. Hazleton, Pa.

"ALWAYS YOURS." That's what my wife wrote on the first photograph she ever gave me.

Then when we got married, the minister talked a lot about "always" and "forever." In a way he is the only person who can use such words with authority. Things of this world aren't too certain.

Anyway, I've arranged to make our marriage as much for always as I possibly can. No matter what happens to me, Mary will have proper food, clothes, medical care, and entertainment. She will continue to live in the comfortable home we built together. These will mean more to her than just getting by. Life will still be worth living.

You see, Lutheran Mutual fixed things up with their Preferred Risk plan. In the event of my death, she will receive a tidy sum immediately. Then each month afterwards the postman will bring a check to keep things going as they should.

Such a plan makes me happy, because when I said "I will," I meant it "for always."

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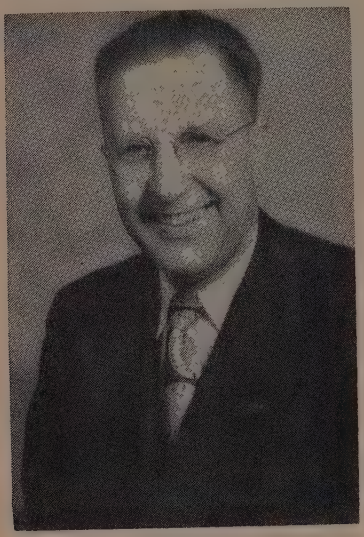
People with Problems

by ERNEST A. LACK



Author

Ernest A. Lack D.D., is pastor of the First Lutheran Church of Des Moines, Iowa. Ordained in 1922, he has held pastorates at Muscatine and Keokuk, Iowa. During World War II he was a chaplain in the United States Army, serving as the post chaplain at Camp Wheeler, Georgia and as the division chaplain of the 101st Airborne Division. He holds the rank of colonel in the Army Reserve Corps.

At the invitation of the secretary of defense he was assigned in the summer of 1948 to make an on-the-spot investigation of religious service to military personnel in the European Army of Occupation, and he visited all major United States Army installations in Europe.

In his ministry he has been interested particularly in the field of social missions. He is the representative of the Augustana Lutheran Church in the Division of Welfare of the National Lutheran Council. He was also a member of the Section on Welfare and Inner Missions of the Hannover Convention of the Lutheran World Federation, representing the United States in that section.

SOONER OR LATER all of us con face to face with problems — eith our own or the problems of othe "Man is born unto trouble as t sparks fly upward," declared J It is an inescapable experience, f which we are frequently unprepare and which causes some men to go pieces. Too often, when others are danger of going to pieces, we peacefully and unconcernedly on o way, until we ourselves come face

Editorial Committee

Arthur H. Getz, D.D., chairman; Char E. Johnson, C. Oscar Leonardson, Carl Schock, S. M. Brock. Topics prepared un the auspices of The American Federation Lutheran Brotherhoods.

Aims

1. To realize that every Christian h responsibility toward those who are c fronted with special problems.

2. To discover the church, state, and c munity agencies that are ministering to peo with problems.

3. To find out how members of the Bro erhood, individually and collectively, discharge their duties toward people problems.

Worship

Hymn: "Lord of the Worlds Above" — **239 C. S. B.,** or **No. 172 P. S. H.**
Scripture: Matthew 6:25-34
Free Prayer
Special Music
Hymn: "Art Thou Weary, Art Thou Lang — **No. 72 C. S. B.** or **No. 66 P. S. H.**
Topic
Hymn: "Jesus, Lover of My Soul" — No **C. S. B.,** or **No. 260 P. S. H.**
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

e with a problem of our own for ich we cannot find the solution.

Our Brother's Keeper

One of the oldest stories in written tory is the Bible story of two thers. At the end of a day one of m whose name was Abel lay dead a field, slain by his brother. Cain ght to escape in the shadows so one would know his misdeed. But oice kept asking, "Where is Abel? ere is Abel, thy brother?"

The question which God is forever ting to us is, "Where is thy broth- " We have a responsibility for the rld's unfortunates who have been shed aside in life's struggle. It is enough just to feel sorry for m. How real is our concern for se who are on the margins of life the outcasts, the vagabonds, the itives cursed from the earth by and every form of evil — the n, women, and children with prob- is? Are we members of the fel- ship of the concerned, or do we mit our hearts to become cold, our sciences dulled, and brotherhood become but an idle word? We have God-given, Christ-directed duty to our brothers' keepers.

The Lord Has Spoken

The Lord of the church (Matthew 31-46) pointed out the people of day who had problems. They e the hungry, the thirsty, the ngers. They were the naked, the , and the imprisoned. Those who passed the needy by without help e condemned with the sentence, did it not to me." Those who nded the helping hand were commended in the statement, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Birthright of the Church

To minister to the needs of people with problems is the task of the church. It has been said that the works of mercy through personal ministrations is the peculiar birthright of the Lutheran Church. With the growing secularization of much of the social work in the world, many churches have allowed this birthright to be lost. While one of the church's duties is to remind society of its social responsibilities, the people of the church also have a responsibility personally to do the work of the Good Samaritan (cf. Luke 10:25-37).

Growing Needs

To do the works of mercy commanded by our Lord, and to meet the needs of people with problems, the church has implemented the healing and helping ministry of Christ with hospitals, that have expanded at an unprecedented rate in recent years. Of 9,000 registered hospitals in the United States, 6,280 are on a non-profit basis (70%) and are operated by voluntary associations or church groups.

In our day there is a growing need of homes for the aged and care for the aged. Fifty years ago the number of persons past sixty-five years of age in the United States was 3,080,498; today it is estimated at 11,000,000; it is believed the total will reach 22,000,000 before 1980. 2,679,906 persons received federal and state old

age assistance in September, 1949 — an increase of 233,192 in one year's time.

The need of care for the aged who are chronically ill is also acute. Of those who are past sixty-five years of age 140 persons per 1,000 population are chronically ill. It should be evident that it is not enough to add years to life, unless life is added to the years. This is the responsibility of the church and individual Christians.

There is a nationwide emphasis on the importance of the child and youth as future citizens. A series of "White House Conferences on Child Welfare" has pointed up this importance and called attention to needs. Close to 560,000 families received an average of $73.16 per month in 1949 from federal and state aid for dependent children. This marked an increase of 22.7% in numbers, and 34.3% in amount over the previous year. There are no factors in the foreseeable future which will lessen the needs. "These little ones" are tugging at our hearts, asking not only for the bread that perishes but also for the bread of life which endures.

The Homeless of the World

We live in a time that may be called the age of the homeless. In the past decade twenty-five million people have lost their homes. They were driven out by conquering nations, or dispossessed as the result of military operations. According to estimates of the United Nations there are fifteen million homeless in Central Europe, of which twelve and a half million are in Germany, while the others are in Austria, Czechoslovakia, Turkey, Poland, Italy, and France. There are a half million homeless in Greece; 850,000 in the Near East; and six million in India and Pakistan. It is estimated that three million are homeless in Korea as the result of the war.

It is a startling fact that of all the Lutherans in the world today, one out of ten can be considered homeless. Many of these Lutherans were formerly influential people in their homelands and leaders in their churches. How many displaced persons have you helped to find a new home and to make a new start in your community? When Christian brothers meet under the cross of Christ there is an interchange of burdens and an exchange of blessings. "I was a stranger and ye took me in."

A Man with a Record

A man had just come out of San Quentin prison in California. "He seems bitter and discouraged and angry," said the Red Cross worker as she asked one of our Seaman's Mission workers to help. "What can you do for him?"

That was the question. What could *you* do for him if he came to your agency, or to you personally? How far should you go? It isn't easy to find the right answers.

This man had been a miner. He had gotten into trouble, was charged with a felony, and served thirty months in prison. Now he was a free man again. But where could he find work? How could he account to prospective employers for the past

ee| years? There was no union mbership to help him after thirty nths in prison. Veterans' Aid and l Cross were helpless to do anyng for him because of regulations. The Seaman's Mission worker sat vn with the man. Together they ked at all possibilities. Mines in uska? Laundry jobs? Longshorein's union on a permit? Money m a brother back East? All of m were possibilities, but they proed nothing for today.

The man needed a place to sleep, l he needed something to eat. The sion gave him two nights' lodging a dormitory hotel, three 45-cent nl tickets, and a dollar for carfare be used in hunting a job, and rged them on his card for repayt at a later date. If the man nt business about hating trouble prisons, he could prove it by ng care of this small account and inning right away to stand on his n feet. But the Seaman's Mission there to give further guidance help.

How Can We Help?

ince the church recognizes its di- commission to minister to people n problems, our willing support t be given to the institutions and ncies of the church which repre- us in ministering to human needs. ortunately welfare agencies, inding the church's social mission k, are too often represented by ars and cents in a budget. How we make budgetary items live move and walk, so we will see hem people with problems? We

"FREE to any evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "GOD'S LOVING MONEY RULE" for each family in his congregation providing he will agree to give a talk on TITHING before distribution. Write stating number of leaflets desired to TITHER, Suite 816, 3440 LM Wilshire Boulevard, Los Angeles 5, California."

dare not let budgets and items of benevolence close our eyes to the men and women and children who are sick, lonely, and friendless. We continue to have a personal responsibility as well as a corporate responsibility for their welfare.

To discharge the duties that come to the church and to the individual Christian in dealing with people who have problems, there must be a spirit of love coupled with compassionate judgment and practical knowledge. It is the responsibility of the church and the church member to provide the opportunity to teach and train workers who, on our behalf and in Jesus' name, will minister to people with problems. As never before, trained personnel is needed to provide a practical, spiritual ministry to those who depend upon us for the touch of ministering love.

While much can be done by each person through prayerful support of Christian and community institutions and agencies, such support can never relieve a Christian from giving the personal touch wherever and whenever possible. To stand personally at a brother's side when he is in need of your counsel and love is the best way to help.

People with problems — lots of them — and God expects every man

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to try to do something about them. We are our brothers' keepers!

For Discussion

It is suggested that the material in this topic, supplemented by other reading, be used as the basis of a panel discussion. The following questions may be assigned to five men for discussion, or several questions may be assigned to one person. An additional member of the Brotherhood may serve as moderator. After the person to whom a question has been assigned has discussed it, other members of the panel may add their viewpoints. Finally all members of the Brotherhood should be given an opportunity to enter into the discussion.

If a panel discussion is not possible, the following questions may be used as the basis of a general discussion.

1. Look through several issues of your favorite magazines to see how many articles are devoted to subjects dealing with the problems of people or with people who have problems. Discuss those which you consider important, pointing out whether solutions reached were Christian and whether the problems were treated in a Christian manner.

2. What social agencies in your community are engaged in helping to solve the problems of people who need help? Seek to evaluate the helpfulness of these agencies. Is there an overlapping of the functions of any of these agencies? What is their relationship to the local courts, the county boards, and to old age assistance commissions?

3. What is the difference between people with problems and problem people?

4. What church - operated and church - supported institutions and agencies are located within the boundaries of your conference, district, or synod? How much does your congregation contribute to the support of each, (a) through the budget? (b) by special offerings? (c) by other means? Do the men of your Brotherhood visit the church-related and church-supported institutions in your community? What values are inherent in such visitations?

5. Does your Brotherhood have a list of members of the church who are chronically ill? Do members of the Brotherhood regularly visit them in their homes or their nursing homes, sanatoria, and hospitals? Are the ambulatory patients and the aged and blind provided with transportation by men of the Broherhood, so that they may attend church and Brotherhood meetings?

6. Are the men of your Brotherhood informed about the work, the methods, and the objectives of Alcoholics Anonymous? Have any members of your group given personal, moral, and spiritual support to individual alcoholics? Have they given personal help to parolees from pri-

or reformatories?

Is there a problem of immo-
y in your community? If so, how
being met? What part should
herhood men, individually or col-
vely, play in meeting this prob-
?

What provision is made in
community for health services
mmunity nurse, well baby clinic,
odic examination of school chil-
, provision for glasses, dental
, etc.)? What should Brother-
l men do to meet unmet needs in
areas?

To what extent can "people
problems" be turned over to
munity, state, or church welfare
ncies, and to what extent do they
inue to be the responsibility of
ndividual Christian?

Suggestions for Action

Become personally familiar
the nearest Lutheran Social
fare Agency. If it is serving your
munity, discover ways in which
can support it. If your commu-
has no such agency, consider the
sability of helping to form one.
uest guidance and assistance from
proper church authorities.

Become personally acquainted
the community welfare agencies
are serving in your locality. Lay
s to give them necessary guidance
assistance.

Make plans to bring old folks
ambulatory patients at institu-
s to your church services or to
ings of your Brotherhood.

Lay plans for an adequate com-
ity service in such areas as com-

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munity nursing, dental and medical care for the needy, well baby clinic, etc.

5. Make plans for the systematic visitation of the aged, the sick, and the shut-ins of the congregation by members of the Brotherhood.

6. Arrange for some group in your congregation to study the book, *Christianizing Community Life*, by Clarence E. Krumbholz. The book may be ordered from your church publishing house.

A Buzz Session

Assignments for the Fifth Meeting

The procedures suggested for the next meeting of the Brotherhood are somewhat different from those usually followed. It will therefore be of the utmost importance to read the following suggestions carefully and make plans early and in detail.

The topic will be "Daily Work." Is work a blessing or a curse? Is it a God-given right of every individual? What should be the Christian's attitude toward his work? These are only some of the questions that will be explored during the next meeting of the Brotherhood.

That the outcomes may be fruitful, the following suggestions should be carefully noted and adapted to the local situation.

For the Program Chairman

Read the whole topic carefully, and note that the material is divided between three men: the pastor, the topic leader, and the program chairman. Make assignments well in advance of the meeting to those who are to assist you in the meeting, and urge careful

preparation. See to it that each of the leaders has a copy of the topic. Go over the procedures and the material with those leaders.

For the Pastor

Some Brotherhoods include a pastor's period in their meetings. If this is your practice the pastor may use his period to introduce the topic, using some of the material found in the topic under "Biblical Introduction." This period should not take more than seven minutes.

The "Biblical Introduction" may be handled by a layman, if that seems desirable. The pastor might help this leader with his presentatoin if necessary.

For the Topic Leader

The task of the topic leader is to present the gist of the topic, to stimulate thinking, and to raise questions which members of the Brotherhood may want to explore and discuss more fully. The material found in the main body of the topic may be used as resource material for this purpose.

The topic leader should avoid reading the topic material at the meeting. This material should be summarized in the leader's own words, and where desirable supplemented by other material according to the local situation. The **aim,** as stated below, should constantly be kept in mind, and all material that does not contribute to the attainment of the aim should be eliminated.

For the House Committee

If this is a dinner meeting the seating will adapt itself to the buzz session as long as the men sit across from each other at tables.

For an assembly meeting, arrange the chairs in rows, with plenty of space between the rows so that one row may conveniently be turned to face another. Have an even number of chairs in each row, or arrange them in groups of fours. Consult the topic leader for details about seating arrangements.

For the Program Chairman

Study the procedures for discussion sug gested below. Be enthusiastic about the buz session nad expect it to work even if it has not previously been used in your group.

Select a **recorder,** whose business it will b to put on the blackboard the findings of eac buzz group. He should be able to consolidat ideas, so that they may be written briefly an to the point.

Consult with the House Committee abo seating arrangements, to facilitate the buz session.

Be prepared to act as chairman, calling o or recognizing members who are to participa in the discussion.

Procedures for Group Discussion

After the pastor and topic leader have give their talks, the program chairman should lea the discussion. He should call on the recorde and instruct him to write the concluding que tion of the topic on the blackboard: "Ho can we express our Christian faith throug our daily work?"

The program chairman should then proce as follows:

1. Explain the purpose of a buzz sessio to provide opportunity for everyone to get on the discussion of the question.

2. Divide the men into buzz groups four or five and instruct each group to sele a recorder who will take down and brief report the findings of his group on the que tion, "How can we express our Christia faith through our daily work?"

3. The time allowed for the discussion buzz groups should be about five minute with thirty seconds additional to summari findings.

4. After the groups have reassembled eac group recorder should report his statemen and they should be written on the blackboa by the recorder for the entire group.

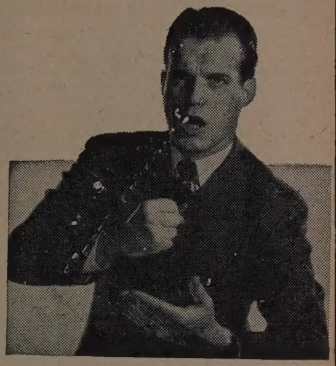
5. Upon completion of reports from eac group the program chairman should summari what is on the blackboard and point out po sibilities for further discussion on some the points brought up. He should specifical drive home the fact that in answering th question the men have committed themselv to a course of action and that they should g back to their work and make a conscio effort to apply what they have conclude The summary should be brought to an in rational conclusion.

●

Taking No Chances

Smith's legal expenses had been runnin high, so when he met his lawyer on th street, he said, "Nice day, isn't it? Reme ber, I'm not asking you — I'm telling you

Whom Are You REFUSING When You Say "NO" to Life Insurance?



Saying "NO" to life insurance does not eliminate the need for it. All you do is put off the time when the problem that life insurance could answer for you must be met . . . either by you ***alone*** in your later years, or by your family ***alone*** if you should not be there to provide for them. Find out ***now*** how you can easily solve your retirement and family protection problems. It costs you nothing!

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(*continued from page 8*)

1905. Mr. Kedde later moved with his wife to Omaha, Nebraska, where he entered the Union Pacific Railroad shops in July, 1913. He was an expert tool and die maker, having learned his trade in Holland. He retired from the Union Pacific shops as a master mechanic in September 1945.

He was a past president of the Brotherhood of the Lutheran Church of Our Redeemer, Omaha, and of the Nebraska Synodical Brotherhood. In 1940 he served as the chairman of the Omaha committee which planned the arrangements for the ULCA Brotherhood convention. Mr. Kedde was deeply interested in the merger of the various Lutheran Church Bodies in America. When the inter-synodical Brotherhoods were organized in Omaha, he became their first president, which office he held at the time of his death.

He was a devoted and consecrated ULCA Brotherhood worker, having served two terms as vice president and as a member of our executive committee. He was re-elected for a six-year term at the Washington, D. C., convention in September, 1952.

Mr. Kedde is survived by his wife and daughter, Mrs. Marie Kedde Burgess of Omaha. The funeral service was conducted by his pastor, the Rev. Claudius E. Jensen, on Tuesday, January 13, with H. J. Swanson, vice president of the Nebraska Synodical Brotherhood, as the official representative of the ULCA Brotherhood.

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